WHAT ORMOND THINKS

BY

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SUGGESTIVE ESSAYS

ON VARIOUS SUBJECTS

CREATION & EVOLUTION

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CREATION vs. EVOLUTION

THE CREATION OF MAN. FAITH OF THE AGES. THE SOLUTION. THE PHILOSOPHY OF EXISTENCE. THE NATURE OF MAN. THE WEALTH OF A WELL STORED MIND. THE LIFE OF MAN. THE PLEASURE OF LIFE. THE SUBSTANCE OF THINGS HOPED FOR. THE EVIDENCE OF THINGS NOT SEEN. THE ART OF CORRECT REASONING AND OTHERS.

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INTRODUCTION.

When it is understood that the life of man is so intimately connected with his mentality that it is impossible for him to perform any act without first having the consent of his mind, it should be readily believed that mind is in reality the real man; and it will be the object of these pages to show that the mind must in the very "nature of things" have an endless existence.

It will not, of course, be expected that such a theory as this can be scientifically demonstrated, but it can be believed as absolutely true, and to such a belief science could not add any comfort by affirming it as true.

The great difficulty found in considering any metaphysical subject, is the fact that science cannot aid us in reaching conclusions, because science can only deal with material things and substances, while mind in all its manifestations is beyond the realm of scientific methods of inquiry.

An effort will be made to introduce a line or form of argument that will be as conclusive as could be

the affirmation of any scientific school of thought on this question, at least to the minds of many people.

It is not expected that all will agree with every thought contained in the following pages, but it is expected that the main argument will be appreciated, because it will be in harmony with the best thought of the day.

When it becomes necessary to introduce any argument in order to prove the propositions that may be offered, it will be done in a conversational manner, so that both sides will have a respectful hearing, and it is hoped the thoughts presented in this way will not be tiresome.

It will not be considered premature to close this word of introduction at this point, because it will be understood from what has been said that the philosophy of mind, which includes all that might be said about man, will be the main subject of our inquiry, and it is hoped that some thoughts can be introduced which have never before been in print.

WHAT ORMOND THINKS.

CHAPTER I.

The following pages will be devoted to the consideration of some of the most important problems of life, but it will not be necessary to claim for this presentation anything more than a desire to reach the truth.

It may be thought strange that a layman should attempt to philosophize about matters that all the wise men of past ages have united in saying were unsolved and unsolvable problems.

The constitution and requirements of the human mind for proper development, are met only by having a limitless field for investigation, so interesting as to be constantly alluring us on to study, but so related to the "essence of things" that we cannot find any material formula by which to solve the many problems with which we come in contact.

It has often been said that the human mind, when properly disciplined by study, is able to obtain, and retain, a vast amount of knowledge in any and all the various departments of life, but it has never been claimed by any good thinker that the mind was sufficiently elastic to encompass all knowledge.

The distance of the planets, suns and stars in

space, may be approximately ascertained, if not actually demonstrated, but how many suns, worlds and stars there may be outside the range of the most powerful telescope, no astronomer would pretend to estimate.

If it were possible to comprehend what is included in "all space," it might be possible to speculate on the number of distant worlds, by assuming that "all space" was relatively filled the same, that is to say, that the space which we cannot see with our telescope, has, in proportion, as many worlds as we do see.

The ability of man to reason from cause to effect, or to reverse the process, and mentally construct a flawless bridge between effect and cause, fits him for ascertaining anything within the compass of his finite powers, but every philosopher, prophet, seer and sage since time began, has found that finite powers are limited in their ability for demonstration, to finite or material things.

It is happily true, that outside and beyond the ability of a finite mind to demonstrate truth, there is a great and inexhaustible field for speculative inquiry, which is as full of truth subject to logical proof, as are the truths of our objective world subject to demonstration by scientific formulas.

It will be our pleasure before finishing the contemplation on which we have started, to call attention to some of the class of truths above indicated, but before doing so it will be proper to consider

some of the interesting facts that are within our nearer reach, and which logically lead us up to the higher and more distant problems, to find which we will have to put on our speculative wings of thought, and be careful that we do not soar entirely away from our base line of reason.

There never can be any proper deductions from known facts regarding the future, unless we are careful to be well anchored in our starting point or proper premise, from which to throw out our plumb line of reason, and it will always be true that in the event of being separated from this connecting line or anchor, we must again make the connection before proceeding with our investigations, for otherwise we will soon be entirely lost in a great world of immeasurable distances, and surrounded by truths that cannot be properly considered, except with the wisdom that is firmly connected with a foundation of demonstrated truth.

If it was remotely possible to investigate any subject, without reasoning from analogy, it might be possible to cut loose entirely from what we do know, and initiate our inquiry with the unknown, but such a process would not be recommended by any careful student of mental science, because it is an axiom of philosophy that everything in the universe is more or less related with, or to, everything else, and therefore it is that good thinkers always reason from what they know, or think they know, as far in

the direction of the unknown as it is possible for them to comprehend or understand.

When Columbus discovered America it was not because he started out to find an unknown country, but rather his desire to shorten the distance between two known countries—Spain and India. His thought was that there could not be a shoreless ocean, and it seemed to him that sailing westward he must reach the opposite shore. He did not find India, with its teeming millions of people, but he did find a few small islands on the southern coast of a great continent, which is destined to be the greatest country on the globe.

It is always so in the search after facts; we may not find the identical truth for which we are looking, but while stationed on the bow of our vessel of discovery, with telescope in hand, we may catch a glimpse of new countries, new facts, new things, of which we had not before known.

A consideration of the common things of life always prepares a person for the proper investigation of any subject that comes within the range of finite or limited powers of thought, and sometimes this supposed impassable boundary, or limit, will gradually fade away when we approach it with the formulas of logical reasoning, so that we may penetrate within the inclosure of the generally speaking unknown truth.

If it could be affirmed, with a positiveness based on actual knowledge, that the human family were but

material beings, having but a few short years of life and then returning to the dust of mental nothingness, it would be a waste of time to consider further this subject, because it would be but unwelcome mockery to suggest a train of thought which would inevitably have to be abandoned, if material life ends in the positive death of any person.

The record of man's life on the earth cannot be known as to the number of years since his first appearing, but the nature of man precludes the possibility of his physical body ending his mental life, and if this statement be founded on fact, man must have two natures instead of one.

It will be well to leave this thought for a time and direct our attention to other features that are necessarily connected with our subject, but are of entirely a different nature.

The life of man must include not only the objective world with which he is so intimately connected, but the subjective world with which he is more intimately related, but of which he is not so well informed.

If it were known how many people there are in the world, and how many have once lived on the earth, the grand total would constitute a greater multitude than could be easily fed with the present products of our most fertile soil; but it is the belief of some that every person who ever lived is still living; and our subject will compel us to inquire whether this belief, which is held by the great majority of the

human race, is well founded, or whether it is but the expression of a longing for a continued conscious existence.

As has been stated, science will not aid us much in this inquiry, because science can only deal with material truth which is capable of demonstration; we must therefore depend on the inherent power of our own minds, of reasoning from cause to effect, in order to have any conception of the great field of truth just beyond the reach of material laws or scientific formulas.

The human mind is fortunately so constituted that it need not depend on the printed rules of any school of thinkers, but may when well equipped for such a journey wander away into the great field of so-called speculative thought, and reach conclusions that are as satisfactorily accurate as they would be if confirmed by scientific text books.

If the suggestions so far made are considered by any person as illogical, it will not profit them to continue this reading, because it will be impossible for them to recognize the truth of what will follow if they are unable to concede the correctness of what has already been stated.

It has been thought best to give in the preceding pages a brief outline of the argument that will be used, so that any person, before reaching the second chapter, might be persuaded in their own mind as to whether they are disposed to follow this presentation of the subject on the lines indicated.

CHAPTER II.

Several years ago it was my pleasure to overhear a conversation between two parties on the subject of the philosophy of life, and it seemed very interesting at the time, so that by improvising what has escaped my memory, I will endeavor to give the main argument in the form of a conversation.

For the purpose of this discussion it will be well to call these gentlemen Dr. Jones and Professor Morse, but it will not be necessary for any person to write the publisher for the real name of these parties, because in reality they are not known, and the conversation cannot be given with sufficient accuracy to hold any person but the author of these pages responsible for it.

Dr. Jones.—I have been thinking, Professor, that your theory about the life of man is hardly correct, in that you treat him simply as a material being, and to my concept man has two distinct natures that are as unlike as could be imagined.

Prof. Morse.—Well, Doctor, I have in previous conversation with you argued that while man was undoubtedly a dual creature, having both a material and mental or mind nature, it was impossible to demonstrate anything but the former, and therefore

I have in later conversations simply spoken of him as the physical man.

Dr. Jones.—I recall now that in our first conversation you did say that man was a dual creature, but you did not draw any inferences from this fact, and it has seemed to me that in our later talks you have regarded him as not only a material being, but have substantially claimed that his life was also material, so that the natural inference would be that you believed the death of man's body was in fact the end of his existence.

Prof. Morse.—The continued life of man after the death of his body is an interesting theory, but I do not know how it can be demonstrated, and hence I have always been careful about making such a claim, though a great many people of my acquaintance believe it to be true. If you know of any way that such a proposition can be proven I would like very much to hear your argument, because there is nothing I would rather believe.

Dr. Jones.—It is of course impossible to definitely prove that man has a continuous life, but it is not impossible to believe that he has, and for such a belief we can find the very best reasons though they may come short of a scientific demonstration. Did it ever occur to you, Professor, that if we depended on scientific demonstration for all the truth we have, our supply would not be very great? When we consider that science can only deal with material things, it becomes necessary for us to seek other ways of

ascertaining all that we can know about anything which is of the nature of mind.

Air is both material and ethereal, that is to say, it has the elements of weight and imponderability, as have every other element of nature; but air is also a combination of all the other elements, so that when we breathe we are assimilating some portion of everything that exists, or more properly speaking, we are partaking of the same elements that constitute everything in nature.

If you can accept the above statement it will not be difficult to regard favorably another that necessarily follows, namely, that man is the world in embryo, and has every power, function, and faculty that could by an all wise Creator be conferred upon him.

It must not be understood that man has the strength of a horse, the fleetness of a gazelle or the plumage of a bird, because these faculties and endowments are not necessary to his comfort; but he has all the faculties he can use, and his ability is far superior to that of any other created being.

Assuming that you will not object to that statement, it will be well to mention that man is a dual creature in more senses than one; that is to say, he has two hands, two feet, two eyes, two ears, two lungs, all combining with other necessary organs of the body to make the physical or material man.

If the limit of our investigation was reached on ascertaining the above facts, it would only be neces-

sary for us to wait a few months or years in order to see the solution of man's life on the earth, by returning him to the elements of nature, through the process of disintegration and decay; but it must be conceded that the mind is not material in its nature, and that it would be impossible to bury any mind in a grave of earth, or destroy it in the fiercest fire of any crematory.

The ability to prove that man has a mind separate and distinct from his physical organization, must be believed without being scientifically proven, because science, as before stated, can only deal with material things, and mind is spiritual.

If mind cannot be destroyed, it must continue its function and life of thought, therefore it is proper to claim that the life of man is continuous.

PROF. MORSE.—Well, Doctor, I must confess that your reasoning seems good, but it is unfortunate that there should be no way of proving what you claim.

DR. JONES.—It might be very agreeable if we could prove every truth by some established scientific formula, but you must remember that there is nothing true but what is reasonable, and therefore we are compelled to rely on our reason if we would have any proof regarding the most important problems of life that are outside the range of scientific demonstration.

PROF. MORSE.—I understand your position then, Doctor, to be plainly this, that man is a dual creature having both a material and spiritual nature, which

guarantees to him a continuous life, because as you claim, the mind is not subject to the law of death and decay.

Dr. Jones.—That is my belief exactly, and it seems to me that it agrees with the best thought of all ages as well as with the aspirations of the human family of all degrees of intelligence, though it may not be expressed by all in the same way.

CHAPTER III.

When surveying the field of mental attainment as it presents itself to public view in the literature of the world, there are a few facts worthy of more than a passing notice.

The materiality once so prominent in the world, is fast being supplanted by a desire to read and hear more of the duality of man's nature, which is equivalent to saying that the people are becoming interested in the spiritual part of man, which is in reality his mind, soul or spirit.

It has been my thought in previous writings to claim that these terms, mind, soul and spirit, were synonymous, but a friend whose letter I have just received argues that man is in reality a triune being instead of a dual creature; therefore it may be well to explain my thought as to the duality of man, so that other readers may not misunderstand my meaning when speaking of the dual nature of man.

It will, of course, be claimed by any good thinker that man must have a spiritual as well as a physical body, which is undoubtedly true, but he remains precisely the same in his nature, except the loss of his physical body which returns to dust.

The mind, soul and spirit must be of the same

nature which is spiritual, and the physical body of man is material, which constitutes him a creature with two natures, material and spiritual, or if preferred, a dual creature.

It is not possible to prove many of the claims which will be made in these pages, simply because they belong to a class of facts which are in the "nature of things" true, that is to say, they are true because they are true, and not because any scientist is capable of demonstrating them.

The people are suffering for truth and not for the formulas by which truth can sometimes be confirmed. It is an established fact in the minds of most people that they are alive, but the wisest man who ever walked the earth could not explain his life. Just so is it with many other facts of nature; we may know they are true without being able to demonstrate.

It may be well to mention a few things that every person should believe, and let the question of proof take care of itself; or in other words, let those who demand the proof look for it, while the rest of the human family are having the satisfaction of enjoying, because of believing what is true without proof.

The statement just made should not be considered as equivalent to recommending that a person should believe anything without some proof, because the human mind is incapable of performing such a feat; there must necessarily be satisfactory proof for every thought we believe. But the point which it is important to remember is simply this, that in the realm

just outside material things the only obtainable proof is within ourselves, and the limit of this proof is determined only by our ability to reason correctly.

Take, if you please, a very simple illustration of the thought intended:

Suppose you find yourself suffering from an uncomfortable pain in the region of your heart, you will not attempt to prove by the experience or thought of another that you are afflicted with heart disease, but you will make haste to apply the proper remedy for such an affliction, if you know what the remedy is. But supposing you do not know what remedy is indicated by your symptoms, you will, of course, go to your physician and explain your feelings. Now, if he can from your description diagnose your case correctly, he will no doubt be able to prescribe a remedy that will be of service in removing the difficulty; but supposing he discovers that your affliction is not mentioned in his textbooks, and he tells you that there is no remedy; will you cease your effort to remove the pain? rather will you not increase your activity to find a solution of the difficulty outside the range of physiological textbooks, and scientific or medical formulas?

Science can demonstrate some things, and in time we may hope that science can successfully bridge the chasm between the present known and unknown, but whether it ever does or not, we are fortunate in this, that logical reasoning will discover every truth which would be of any real benefit to mankind.

It must be understood that logical formulas are scientific, that is to say, every scientific truth must be in harmony with reason, and logic is the foundation on which to build the superstructure of perfect reason.

Some schools of scientific thought part company with reason when it leads beyond the range of confirmation, by and through our sense perceptions; although up to this point of separation reason has been the basis of every scientific experiment that has resulted in demonstrating a great truth.

If it is possible for the reader to accept the statement just made, there will be no necessity of continuing the argument on this line, because there is contained in the thought all the conflict that exists between reason and science.

Reason must regretfully part company with science on the border line of a material world, and travel alone amid the subtle "essence of things," where the sense perceptions of man cannot confirm the positive deductions which reason demonstrates.

The above brief argument will properly introduce some thoughts which will follow, and it is to be hoped that they will not be unwelcome simply because science may not confirm them.

CHAPTER IV.

The preceding chapters may all be considered as an introduction to what should now be affirmed, namely, that the dual nature of man is all the proof any person should ask to establish with them the thought of their own continuous existence, and this without any collateral evidence of any kind.

It has been a great many thousand years since good thinkers first commenced to investigate the philosophy of life, with a view if possible of finding out the probable destiny of man, but strange as it may appear, there is no general or universal agreement on this subject, even to-day.

Every shade of belief is held in different countries, and by different people in every country, and while it would probably be impossible to suggest any thought that would be accepted by all, it is not improper for any person to make known the result of their best thinking on this subject.

Man is the result of a Divine plan and creation, but as to the mode of his creation it is not the purpose at this time to inquire. If the plain statement of his creation can be accepted, it will not matter whether an agreement can be reached as to the mode or not, because it is unnecessary that we should agree

as to the Creator's plan or mode of working, so long as we recognize the main fact that some intelligence greater than man has been at work in his own mysterious and wonderful way.

If it was possible to regard man as simply the work of a law, without an intelligent Creator to guide and direct the law, it would be a waste of mental effort to attempt any prognostications as to his life or destiny; but believing that all law is an enactment of God or man, we can safely conclude that any law of God will be in harmony with his character as we understand it.

It may of course be said that all we can know of God is manifested in his works and nature, but we can draw inferences from what we see, and sometimes, if not frequently, catch glimpses of what is usually unseen.

If it was necessary for us to have every truth which presents itself to our minds fully demonstrated before we could accept it, there would be a great dirth of knowledge in the world, because there are comparatively few truths that can be fully proven.

The truth of anything we may hear can usually be confirmed without appealing to eye witnesses, because reason enables us to judge of its probability, and if our informant is reliable, there is no occasion for doubting the statement; but supposing what we hear seems unreasonable, then we are compelled to reject the thought, no matter how reliable our in-

formant, because we cannot believe anything until we can first recognize its reasonableness.

It will of course be understood that our reasoning faculties will not enable us to accept everything that is true; but this is because our minds are not so educated or organized as to comprehend all truth.

The point desired is this, that the human mind can only accept as true what seems to be true, and this explains why it is that we have so many good thinkers who differ on almost every question.

The evolution of thought is not a forcing process that compels all men to think alike, but rather a process which induces people to think, without reference to how they think, and there probably never will come a time when uniform opinions will be held on all subjects.

The predilection, environment and culture of our minds must always regulate to a very great extent our thinking, and therefore the importance of surrounding ourselves as favorably as possible with the necessary helps for mental improvement.

If it be conceded that man is a dual creature, being in nature both material and spiritual, it should not require any argument to prove that the spiritual part of man continues to live after the death of his material body, without reference to what he may believe or disbelieve about his future state or condition.

Notwithstanding the undeniable fact of a continuous life, which in the "nature of things" must be

true, whether a person desires it or not, efforts have been made in past ages to supplement this fact with all sorts of theories as to just what the future life was to be, and many of these theories were so uninviting to good thinkers that some have been induced to reject entirely the thought of any future for man beyond the death of his body.

We may safely believe that our future existence will be in every way suitable for our changed condition, but we can only theorize as to what such a life is.

If it was possible for us to comprehend anything having entirely a different nature from that of our material bodies, and the objective things which surround us, we might have some conception of what our future life will be, but it seems impossible for us to grasp many thoughts that are not suggested to us by the objective things we meet, or that may be conveyed to us in the language of others.

There are two ways of securing new thoughts without mental effort, that is to say without special study; through our sense perceptions of hearing, seeing, tasting or smelling, or by our intuitive faculties of mind, which seem to work without our volition.

It is not so much the purpose of these chapters to maintain a consecutive line of thought and argument, as to present certain suggestions that may be elaborated by each reader to suit himself.

The basis or foundation for inductive reasoning

being given, it will be unnecessary to mention to such readers as would be interested in these pages the inferences that may be readily drawn from the suggestions made, and the truth of the statements that will appear are likely to be more apparent to each reader, if they will from their own laboratory of thought furnish the argument necessary to sustain them.

If man is a dual creature as has been claimed, he must possess two distinct and separate natures *now*, so that whatever part of man lives after the death of his natural body, must be a part of his organization *now*. Both of these facts will be readily admitted, and it is in accord with these facts to believe that the mind must be the imperishable and lasting essence or real man, which cannot be affected by the law of disintegration or decay.

We may by the process of logical reasoning affirm every statement which has so far been made; and now, because we have seen the body of man consigned to the grave of dissolution, will not the same class of reasoning enable us to accompany his mind into that other condition of life, and see him surrounded more favorably for progression than when confined in a material body?

CHAPTER V.

Agnosticism would leave man in his grave because it cannot accept the deductions of reason beyond the ability of science to confirm, and hence to an agnostic the future is not a reality, but rather a pleasant dream of optimistic thinkers, which may never be realized in their lives.

When it is understood that a great majority of the human family in all ages of the world have believed that the life of man could not end with the death of his body, it becomes interesting to inquire as to how such a thought ever entered the mind of man, unless it has some foundation in fact.

It is true that all believers in this doctrine have not agreed as to the details or conditions of a future, but people do not agree as to the details of anything, and it is not necessary that they should, because they are not so constituted as to see things exactly alike. That there should be a unity of belief regarding the main fact of a future life with people widely separated, and with environments entirely different, is, to say the least, a strong argument in favor of such a theory, but it is not claimed to be conclusive.

The simple belief of any person or people must be supplemented by some evidence in order to fasten

conviction on a person who does not believe, and in this case we have the positive evidence of man's dual nature, which is so direct as to require no collateral or supporting evidence of any kind, in order to establish the continuous, conscious existence of the human race.

What might be said in support of this argument would not add much to its conclusiveness, because it is not possible to demonstrate such a proposition, except by logical reasoning, and when the duality of man is conceded, his future life is the only deduction that can be made.

It may never be possible for everybody who believes in the fact of a future existence to agree on the character or condition of such a life, but it is not important that they should, and it would not add much weight to the main argument if they did.

When the world was created it would be impossible to say, but that everything in organized form must have had a beginning we are compelled to believe, and just so is it with the question we have been considering; what the future life is we may not be able to say, but that there is a future for all is an undeniable fact about which all should agree.

The mind is so constituted that it sometimes rejects a part of every truth if unable to see the whole of it, and therefore some people are dissatisfied for the reason that they are unable to fully realize what the future life is to be.

When it is understood that the mind is in reality

the real man, it should be equivalent to believing that our future life must be entirely mental in its character.

If it were possible to name the leading characteristic of our lives on the earth, we should be compelled to call it mental, because it is the thought of good thinkers that plans the world's activities and results in the civilization of the day.

The future life must be entirely void of everything in the way of material duties, and therefore it is proper to believe that it is all mental or spiritual.

It may be claimed that the theory here presented would be very agreeable if true, but how can we know that it is true?

In reply to such a query it must be admitted that we cannot know in the sense of having it confirmed by science, but we can know because it is a reasonable hypothesis, and because we are disposed to believe it.

Why it is impossible to prove anything that is the result of a divine plan or purpose we cannot tell, but it seems to be so ordered. We can, of course, reason from analogy, and usually such reasoning will be correct, though it is simply assuming that a certain thing will take place, because under the same conditions it has occurred before.

We say that the sun will rise to-morrow, for the reason that it shows itself every day when not obscured by clouds, and because we believe that nature's laws are not spasmodic and uncertain, but

work with a uniformity and precision that precludes the possibility of our believing that the sun, which shines upon us to-day, will forget to return to-morrow.

The operation of nature's laws are so accurate that we are constantly taking advantage of our knowledge of these laws in every way, so that we are governed by them as much as if we knew exactly how they were controlled.

What farmer would plant in winter with the hope of harvesting a crop in the spring, or what sailor would leave port in face of barometrical changes indicating a great storm?

It would be a waste of time to argue with a Northern merchant the propriety of buying a large stock of summer goods, or with a Southern merchant the salable quality of buffalo robes and sealskin coats.

From what we know of the dual nature of man, we are just as well fitted to judge as to his future as we are to judge of the coming days of spring, or the frost of a more distant winter.

CHAPTER VI.

The blessing of peace is only fully appreciated when a country or people are surrounded by the implements of war and the sound of musketry. If it were possible to picture the results of a bloody conflict in such language as would fully portray the danger to each individual participant, the differences between men and nations would be settled by arbitration.

In other words, if it were possible to show the folly of demanding proof of every proposition that is brought to our attention before we are willing to believe it, then reason would assert its right to believe whatever seems reasonable, and a mental conflict would be avoided.

There are people who think that the wisdom of others must be recognized by believing as they do, whether they are right or not, but it is not wise to believe anything that does not agree with our own concept of right, no matter who or how many may believe to the contrary.

If we are considering a class of facts that are not only true, but capable of being demonstrated, we are of course compelled to believe them; but when considering the larger number of truths which cannot be

proven by any material law, we are at perfect liberty to believe that our own intuitive faculties will furnish us all the proof we can possibly have.

In certain lines of study every person must be authority unto themselves, unless the opinions of others agree with what seems to be most reasonable. It should always be remembered that every truth can be logically demonstrated.

The class of truths which we are now considering are those which have to do with the spiritual rather than with the material life of man; in other words, truths that are outside the range of scientific formulas for demonstration, and can be perceived only by our subjective or intuitive faculties of mind.

For the purpose of introducing a few thoughts on this subject, we will listen again to our friends:

Prof. Morse.—Doctor, I have been thinking a good many people must believe as you do about the continuous life of man, for I have heard a number express themselves in that way since our conversation.

Dr. Jones.—Well, Professor, I hope you are correct in saying so, because it is certainly a very comfortable theory, as well as being unquestionably true.

Prof. Morse.—Now, Doctor, I would like to ask you a few more questions, and I hope you can give me some light.

Dr. Jones.—I shall be very glad, Professor, to give you my best thought in regard to any matter,

but you must remember that I do not pretend to know everything.

PROF. MORSE.—Do you think, Doctor, that the future condition of man is anything akin to his life on the earth, and if not, what is your conception of it?

DR. JONES.—I believe that the future condition of the human family is as unlike their condition on the earth as it could possibly be, and in saying this I must not be misunderstood. Life on the earth is a continual struggle for bread, or wealth, or something. While the future condition is entirely free from such efforts. I believe, of course, that personality and individuality continues, but there can be no want in our future condition that is not mental or spiritual; and therefore there is no occasion or desire for anything that is not secured without effort. If I have made myself understood, you will see that I believe there is a great improvement in the future world over the trials and turmoil of this.

PROF. MORSE.—Well, Doctor, you have replied to my question about as I supposed you would, but it seems to me that you should have some good reason for believing as you do, and I would like to know what your reasons are?

DR. JONES.—I have, of course, what seems to me as a good reason for every belief, and if you will permit me to philosophize a little, perhaps you will see the logic of my belief. When a young man I was inclined to be a materialist, because I could not

believe anything that could not be proven by material laws and confirmed by my sense perceptions; but the more I investigated the mysterious problems of nature, the more convinced I became that man was not entirely a material being. If you will consider that a position of mind, or thought, would have to be entirely changed, in order to regard man as a dual creature, you can realize the mental change which I felt compelled to make. After becoming convinced that the mind or real man was in nature spiritual, it did not require much thought to convince me that the real life of a spirit must be analogous to what our life would be without material bodies, and all my reasoning regarding a future life is founded on the correctness of above thought.

Prof. Morse.—I see, Doctor, you are a good reasoner, and it seems to me that your conclusions are scientific, because you do not try to construct a new life for man, but simply a continuance of his present life, freed only from a material body.

Dr. Jones.—That is the idea exactly, and to my thought it is a reasonable belief.

CHAPTER VII.

When it is known that the world was once formless, there does not seem to be much difficulty in believing that there must have been an architect or designer, in order that the chaotic elements might be brought together in such relations as would result in the matchless wisdom everywhere shown.

It is not essential that we should know just how many cycles, centuries or æons of time were necessary to complete the work of creation, but it is important for our comfort to believe that the creator of all worlds and every material thing is an ever living intelligence, and not simply a principle of good, as some have believed.

The life of man on the earth is so short that it would be impossible for him to form any conception of the age of the world, but it is sufficiently long for him to calculate with a preciseness that needs no confirmation, that the end of his life reaches out into a world or condition that will never end.

The object of life should be a preparation for the future, every day some progress toward a more perfect life, so that we may have all the benefit that comes from living, as it was evidently intended we should.

It is a well-known fact that the nature of man demands constant improvement, and when progress is not shown there is manifestly something lacking in his mode of life or thought; it has been affirmed by all religious teachers since time began, that the Creator has endowed man with a faculty of discerning the right from the wrong, and this truth has been confirmed in the personal experience of every human being, notwithstanding the fact that some people act as though they had no conception of the right or wrong of anything.

It is the belief of many that a future life depends on certain forms or dogmas, but the more correct thought is, that the future life is in accordance with our being or nature, though the condition of that life will depend on our character as it does here.

The impossibility of the human mind perceiving all sides of any truth at the same time, probably accounts for the differences of belief in the world, and hence it may be conceded that all may be conscientiously honest in thinking as they do.

Do not understand me to mean that any person can be conscientiously honest if they persist in wrong thinking, because it is within the ability of every person to think right, and they will think and act right if they are rightly disposed.

It will, of course, never be true that all will think exactly alike, because all will not perceive the truth in the same way, or from the same standpoint of culture, but there is a great difference between believ-

ing a part of any truth and believing what is manifestly false and harmful.

A child may believe that the letter "A" is the alphabet, but years of experience will prove to the same child that the full alphabet is composed of twenty-six letters, each as important as the other for expressing the thoughts capable of being expressed in our language.

It is just so in the consideration of all questions, and especially those of a metaphysical character. We are most likely to see but a small part of any truth, and think others are wrong if they do not see it just as we do.

The Brahmin does not believe with the Buddhist, the Roman Catholic with the Protestant, or any one of the several sects exactly the same as any other, and yet it is generally agreed that they are all trying to worship God according to the dictates of their own conscience, and in accordance with their conception of the truth.

Every religious sect in the world has newspapers, magazines, tracts or books without number, written by able exponents of their particular faith, and dwelling with ability on their several church doctrines, so that it has been thought best to have these writings entirely free from sectarian or denominationalism, presenting only such thoughts as all should believe, without reference to their church affiliations.

When it is conceded that the authorities of any church or system of religion would only claim that

it was necessary to study their doctrines and believe them in order to reach the best spiritual experience of a well-rounded character, it is hoped that there will not be found a line in these writings that will not be regarded as an assistance in securing such a desirable end.

Character building is in some respects like building a magnificent city to correspond with the different tastes of the people; we have a great variety of styles in architectural design, and all sorts of material, but notwithstanding the great variety there is a harmonious unity in the completed city of houses and palaces, each suited to the particular taste of the occupants.

Our mental conceptions of religious subjects are somewhat different, but every person or family should find itself in some religious home where the teaching is in accordance with their best thought on these subjects, and then they will be in a condition of mental and spiritual growth that should result in a perfect character.

It must not be understood that the term "perfect" as above used is intended to mean Deific perfection, but simply the perfection of life which is possible for any finite person to reach.

Religion is not cant, but character; and character will show itself in the momentary life of every person who is fortunate enough to possess it. Character is of two kinds, good and bad, so that when we speak of a religious character, it will not be understood that

we refer to both kinds, but rather to the good, which makes for the peace and comfort of every person in this life, as well as prepares them for the future life.

The trees and plants in our parks and surrounding our homes are all expressing their nature and life, but no two of them are alike in stock, limb, leaf or flower, though all are necessary in order that the great variety may so harmonize into a perfect unity of attractiveness for every beholder.

So it is with the religions of the world; in order that the predelictions of all may be met, there must be a variety of teaching, but all will culminate in the best thoughts of our duty to God and man that we are capable of assimilating in our own lives.

CHAPTER VIII.

The evolution theories as promulgated by different writers are, to say the least, very interesting, but in reality they do not prove anything, save that everything is in the line of progression from its generic or first form to the perfection of its life.

If it could be demonstrated that any living animal had by and through the working of the law of evolution been developed from an animal of a different species, there would be something of a basis on which to postulate an argument for the evolution of the species from an original germ or protoplasm, but failing to find a single instance showing a change of structure, the entire theory is exhausted of merit.

Evolution is simply a term coined and used to designate a law which was enacted by the Creator for the purpose of unfolding the inherent possibilities of everything that exists, or in other words, everything that exists reaches its perfection by the law of its nature and life, which is progression.

So far as we know everything in the universe had a beginning in a cell, seed or embryonic life, and with capabilities or powers of development, but in the entire realm of nature, from the lowest form of plant life up to and including the human family, it

does not appear that any species has been able to progenitor any other species.

To deify the law of evolution by claiming that all animal life, including man, is the result of this law, is equivalent to a belief that the entire cosmos must be the result of the law of gravitation, attraction or repulsion, all simply laws of nature, playing the particular part or function for which they were designed by the Creator.

Laws are not self-existing, but are the enactments of God or man, and it is just as unthinkable to suppose that the laws of nature have inherent life and intelligence, as it would be to believe that the material laws of man were self-existing and self-enforcing.

Perpetual motion without the constant application of force or power is impossible, and it is logical to conclude that some intelligence, force and power is necessary to design and execute all law whether spiritual or material.

The laws of evolution, attraction and repulsion are simply three of nature's laws, through and by which the world of material things is controlled or regulated by the Creator.

It would not be correct to say that the Creator could not regulate the entire world without any law, only for the fact that everything seems to be regulated in accordance with laws that are so precise and accurate in their working as to force upon us the conviction that an all-wise Creator must have not

only designed them, but is not unmindful of their proper execution.

Reasoning from analogy we are compelled to conclude that every objective reality, which is the result of man's handiwork, must have first been formed in the mind of the inventor or designer, or it never could have been made.

By precisely the same line of reasoning we are forced to believe that the countless worlds in space, including this earth with its numberless species of animal, vegetable, plant and tree life, must have first taken shape in the mind of some being as much greater than man as an infinite mind is greater than a finite mind.

We need not and should not lose sight of the laws by which this wonderful creation was accomplished, but in our admiration for the seemingly automatic working of these laws, we should not fail to recognise the Creator, who designed or enacted them for the working out of his purposes.

The subject of evolution has been so fully treated in my "Suggestive Essays," under the titles of "Creation vs. Evolution," "Creation of Man," "Philosophy of Life," etc., that it will be unnecessary to enlarge on the subject here.

CHAPTER IX.

The intuitive faculties of man are not so well understood as are the ordinary sense perceptions of seeing, hearing, tasting and smelling. It might be said that none of the subjective faculties of mind or body were understood in the same sense that the objective manifestation of these faculties are understood; but no person would pretend to doubt the fact that they have a heart, simply because they cannot see it, or question the fact of their having a mind because they cannot understand the source or significance of every thought that comes to them for expression.

What may be said of any one person can with equal emphasis be affirmed of all, namely, that the material avenues for conveying messages to the spiritual mind are the sense perceptions of seeing, hearing, tasting and smelling; in other words, by and through these faculties the material world may be photographed or transferred to the mind.

If man had no other faculty of mind, he would not be able to cognize anything which was not within the range of his sight or hearing, because he would not be *en rapport* with it, but the intuitive faculty of mind can wander away from material

things and catch a glimpse of etherial or spiritual things.

Thought is the result of some wave of action, and it does not matter whether it is objective or subjective, the thought would be in quality the same, though it might be entirely different as to matter and spirit.

Perhaps this theory will be better understood if stated differently; therefore, let us consider that thought is an action or result of the mind's activity, and that this activity may be the result of what we see, hear, taste, smell, or what we cognize intuitively without the use of our sense perceptions as above named.

The mind is not an objective, but a subjective essence or spirit; in other words, mind is the real man or person, and the body is simply a manifestation of mind; therefore, it is plain to be understood that the sense perceptions are simply for the purpose of carrying information to the real person, and not for the purpose of weighing this information, which is a function and power of mind only.

The ancient philosophers were unable to postulate any satisfactory theory as to the operation of the mind, but they were all satisfied that it was of a different nature from the material body, and this thought has been pretty generally held in all ages of the world's history.

If mind was material in its nature, it would be impossible to believe in any future condition for the

human family, because we see unmistakable evidences of the fact that the body of man returns to dust.

It will, of course, be understood that the term man is used to represent the entire human family, including both sexes, and all ages.

The only way that a person can have a proper conception of the underlying principles of nature, is to study such subjects as are treated in this work and philosophize about them until they seem to be perfectly plain and reasonable.

It would not be proper to claim that all the mysteries of nature can be understood by any finite mind, but there is always great benefit from the consideration of such questions as have to do with the very essence of things, whether we can fully understand them or not.

The limit of man's ability to study is not circumscribed by his inability to secure and retain all knowledge. If it was, the progressive civilization of this day and age would not have been seen, because it is the constant seeking after the unknown that develops the mind of any person or people, so that they are able to comprehend the knowable.

When it is necessary to exercise the muscles of the physical body in order that they may be developed in strength, we should without difficulty understand that the mind must be exercised in the mental gymnastics of turning over and over again the knotty problems of life's intricate enigmas, so that we may

pose on the topmost round of attainable knowledge, without any balance pole of doubt and uncertainty to keep us from falling back into the rank of those who do not make an effort to reach the highest altitude for the examination of all truth.

CHAPTER X.

The realm of mind is not confined to this material world, but extends into the illimitable space which surrounds us, and having in thought fully investigated the countless suns, worlds and stars of the heavens above, its limit has not yet been reached, for it can cross the border line of material worlds and enter a new condition which in nature is a counterpart of itself.

Mind is not material but spiritual in nature, and therefore it is that what cannot be cognized by or through the sense perceptions, may sometimes be observed through the subjective or intuitive faculties.

For fear that some may not understaand what is meant by the intuitive faculty of mind, it may be well to add that there are but two ways in which new thoughts are suggested to any person, namely, by the sense perceptions of seeing, hearing, tasting or smelling; or by the intuitive faculty, which might be called another and superior sense. This faculty is not confined in its field for observation, but is impressionable beyond the limit of explanation, so that it has been claimed some people are uncon-

sciously able to cognize or understand the thoughts of others who may be at a great distance.

It must be true that thought travels very fast, because we know by the practical demonstration of the mechanical telephone that time and space is no barrier to the transmission of spoken words, so that we may conclude thought itself will travel much faster.

If it can be demonstrated that the use of a telephone is not necessary in order to transmit thought, a revolution in business methods would soon result, but we can at present only speculate as to the possibility of such demonstration, and express the hope that in time all the faculties of mind will be fully understood.

What can be said of the lightning speed which enables us to instantly think of the distant sun, in its fiery mass of electricity in motion, and comprehend the fallacy of the theory that the sun's light and heat is caused by showers of meteors which are constantly feeding the self-consuming sun?

The most powerful telescope ever constructed will not bring to view but, comparatively speaking, a small number of the most distant stars, but a sufficient number can be seen with the naked eye to cause us to wonder how such a mighty, matchless and wonderful world of worlds could have been created.

It is occasionally only that a person is found who seems to think that the millions upon millions of objective realities which can be found on the earth and in the waters of the sea, with the great innu-

merable multitude of worlds in the limitless space surrounding us must have come by chance, or through the working of some law without the guiding mind of superintendence.

The greatest enigma of the centuries would be a diagnosis of a mind that is able to comprehend the marvelous works of nature, and not be astounded with even a thought that everything they see could by any possibility have come without the planning and execution of an intelligence far greater than man's.

As an inventive and mechanical genius, man has accomplished wonderful things, but the wizard of all the geniuses that ever lived could not duplicate a single blade of grass or manufacture a strawberry.

Every living thing in nature has not only been originally created, but given the power of perpetuating its own kind and species, so that as long as the earth lasts there will be substantially the same varieties of vegetable and animal life that are to be found to-day.

Wonderful beyond description must be the mind that could have conceived and planned such a cosmos, filled with its multitudinous variety of animate and inanimate life, so distributed over the face of the earth that every living thing lives on the product from nature's soil and breathes the air of contentment with its lot and surroundings.

CHAPTER XI.

The philosophy of mind is one of many subjects which allows a wide range of thought, because, indeed, it covers and includes the mind's action, or expression, which is all thought.

It will be claimed by some that all animals think, and hence they must all have minds, but while it must be admitted that some animals are much more intelligent than others, it cannot be that they are endowed with minds like unto those of the human family, and therefore it is not the mind or instinct of the lower orders which we have been considering, but rather the minds capable of reasoning from cause to effect, and weighing the problems that are inseparable from human life.

The mind's action may never be understood, but the expression of mind has resulted in filling every shelf of every library in the land with good, bad and indifferent books, magazines and papers, besides supplying the same class of thoughts for all readers.

Predilections or taste of every person could not be consulted by all writers, because if they were it would be found necessary to have as many writers as there are readers, for strange as it may appear, there are no two people in the world who think exactly alike on many subjects.

It is true that human nature has been the same in

all ages of the world's history, but that is not equivalent to saying that the people have ever thought alike, but rather affirming that the physical organization has been substantially the same.

The law of supply and demand may regulate the marts of trade, but it does not regulate the realm of mind, because the mind regulates itself and can hold all the good thoughts that were ever uttered, and still have room for more.

It is in the contemplation of nature's laws that the best mental exercise is secured, because it is not possible to fully understand them, and therefore these subjects always present to our thought something new, which in all our previous searching we have not observed.

Life in all its relations to the material world is very mysterious, but the mystery of mysteries is the passing of a human mind, or person, out of this material world into another condition of life, that adds to the mystery a thousand fold, and continues in the very nature of things forever.

It will, of course, be claimed that such a statement is beyond the ability of any writer to prove, but please bear in mind that no attempt should ever be made to prove what is in the "nature of things" true.

If any reader is unfortunately so constituted mentally that they must have proof for everything they believe, it would be well for them to study all metaphysical subjects until they find it easy to believe without proof, save their own powers of reasoning.

CHAPTER XII.

Time and distance are annihilated in the realm of thought, so that we can think of any of the occurrences of our past life in an instant, or if you please, we can think of the most distant planet or star quicker than light or electricity can travel a mile.

There is no instrument in existence that can measure the speed of thought, and therefore there are no words in our language that can describe its velocity or weigh its potency for good or ill on those who hear it.

If time would permit all people to think only their best thoughts, and these thoughts could in some way be transmitted to each other as quickly as the light of the sun sheds its rays over the earth, there would be a great change for the better in the culture of the world.

It is unfortunately true that all are not interested in reading good books, and the best thought of the world does not reach such people, but if some process of thought transference could be discovered that would minimize the necessity of reading, then we might hope for a great advance in knowledge.

The claim has been frequently made that mind reading or thought transference was under certain

circumstances possible, but in order to be of practical value to the people, it should be general, and if it is in accordance with the law of our being that our thoughts can be transmitted to another without the use of spoken words, or any mechanical contrivance, it would seem as though the process should in some way be made useful.

The centuries that have preceded the one in which we live have all been noted for some advancement in knowledge, and it may not be too much to hope that the belief of some in mind reading or thought transference will prove to be actually true, and so capable of demonstration as to be generally accepted.

If thought transference is possible as many claim, it must be in accordance with natural law, and between minds that are in a normal condition of health, otherwise we could not expect any permanent good to result from such phenomena.

The reports which have been made by the various psychical societies in this country and Europe would seem to establish the fact that thought transference between two persons at a distance is possible, but it is very difficult for some people to believe in such phenomena unless they can personally witness successful experiments.

It would be a waste of time to attempt arguing with some as to the reliabilty of experiments that had been made under test conditions by prominent investigators, because they could not be convinced

of any truth which they cannot confirm by their own perceptive faculties of mind.

New sciences are of very slow growth, and indeed, so slow that thousands of people may have practical demonstration of the truth of certain claimed phenomena before the generally recognized scientific thinkers will give such claims any consideration whatever, much less indorse them.

Every branch of scientific study requires specially fitted investigators, or there never would be conclusive demonstrations of truth, which alone constitutes science.

The science of astronomy, geology, anthropology, medical, and in fact all sciences, have their specialists, but outside of their particular line of study these specialists are not considered authority, because their inclination of mind is always directed to their special department for attainable knowledge.

The Psychical Science Congress held in connection with the World's Columbian Exposition attracted wide interest, and was attended by a large number of people, the papers read were of exceptionally high order, and seemed to be logically accurate in their deductions.

It is to be regretted that the managers of this congress could not have extended their sessions long enough to have proven to the masses who were in attendance, the correctness of the premises from which the deductions of the different writers were made.

The truth or fallacy of any argument cannot be determined unless we can have a clear conception of the premise from which it emanates, and therefore the Psychical Congress managers were at a disadvantage, by not having assigned to them sufficient time in which to present all their papers, or supplement those that were read by phenomenal demonstration.

It was not the privilege of the writer to hear but a single one of the many interesting papers which were read at this congress, but the extracts made from them by the magazines and newspapers warrant the statement that they were carefully prepared by competent investigators in this new science.

The statement is made that Psychical Research societies are well organized in almost every large city, so that we may expect from time to time reports of their investigations and conclusions regarding the interesting phenomena which, many claim, establishes the certainty of a continuous life for man.

CHAPTER XIII.

It is not certain that the design or purpose of these pages will be fully understood by the casual reader, but it is hoped that every person will be impressed to read what has been written a second time, and then they will surely discover that the main object has been to emphasize the great fact of the duality of man, which once fully established in one's mind, secures for them nothing short of the ultimatum of a continuous life, or more properly speaking, secures for them such a belief in advance of the transition which will prove the belief well founded.

To have incidentally mentioned the nature of man as being both material and spiritual, would not have fastened this thought upon the mind of any person, and therefore it has been repeated over and over again in as many different ways as possible, so that the very repetition of the thought would attract some attention.

Philosophers of all ages have written on this subject, but strange as it may appear, many people do not know exactly what is meant by the term "dual man;" therefore, it becomes necessary that some writer should subject themselves to the criticism of frequent repetition of thought, in order to fully explain the meaning of terms.

With the advent of wider knowledge concerning the subjects treated in this work, there will be greater interest centering around the duality of man's nature than ever before, because it is the pivotal point from which radiates the light that makes plain almost every unseen problem concerning the life and destiny of mankind.

The art of correct reasoning requires that we should have a proper premise from which to start this mysterious mental process, and if man has two natures, it will not do to lose sight of either, if we would reach any satisfactory conclusion regarding his present or future life.

If there was any way to fully explain all the details of the life that is to be, it would no doubt have been done a great many times, because there is no subject which has attracted more attention, and probably no subject about which so little is known.

The condition of life on the earth is entirely material, and it requires no argument to prove that the future life must be the direct opposite or spiritual, but having no words in our language to fully describe what a spiritual life really is, we can say very little about it. The figurative language of Scripture is intended to convey to our minds the suggestion that it is far more desirable and beautiful than any language of man could portray, so that every person may indulge in the loftiest conception possible for them, and still come short of the reality.

It will be observed that if the theory of this writing

is true, there can be no room for the opposite theory of a conditional immortality which is held by some, and which in effect means annihilation for millions upon millions of the human race.

The condition of our future life must in the very nature of things depend on our characters; but the fact of a future life depends on our organization of matter and spirit combined, instead of matter only. If we were but material beings, there would be nothing to live after the death of the body; but the real man or mind being spiritual in nature, must continue to live after the body has returned to its original elements.

In contemplating the wonderful organization of man with his unexplainable powers of thought, it should require no argument to prove that the very best use should be made of these powers, to the end that his life in this world and the next should be of the very highest order possible for him to reach.

The inherent powers and faculties of man enable him to judge between the right and wrong of things, and to choose the wrong is a violation of duty to himself as well as to his Creator, therefore all men from a purely selfish interest should choose the right.

Right living and thinking establishes a person in proper relations for the enjoyment of this world, and at the same time fits him for the world or condition which immediately follows, when he has for the last time admired the beauties of nature through material eyes.

A CHAPTER OF BREVITIES;

OR, SHORT EXTRACTS FROM THE AUTHOR'S UNPUBLISHED ESSAYS.

THE NATURE OF MIND.—A careful consideration of the nature of mind compels us to conclude that it is not material, and we are therefore obliged to regard it as spiritual, or coin some new term that will express our idea of its nature, because so far as we know, everything in the universe must be material or spiritual in nature.

* * *

THE PHILOSOPHY OF LIFE —When wise men of every age have exhausted their wisdom in trying to explain the real essence of life, it becomes to the human mind one of the great mysteries that is destined to be an interesting subject of inquiry as long as man continues to live.

* * *

THE LIFE OF MAN.—When time began we do not know, but the days of man on the earth are but few in comparison, though the length of his days will span the chasm of death, and reach out through endless eternity.

* * *

THE WEALTH OF THE WORLD.—Bimetalism, or a recognition of gold and silver as the standard for money, should be universal in its application, but the real wealth of the world will always be the good thoughts that are generated by cultured minds, and to be found in the libraries of the people.

* * *

THE ESSENCE OF THINGS —The aroma of a flower proves that constant work is going on in nature's laboratory, but all things may be reduced to an essence without in each case being able to detect the transformation by any of our sense perceptions; man himself is reduced to the essence of spirit when his body returns to the elements from which it came.

* * *

THE POWER OF THOUGHT.—Thought may be said to have great power, when we consider that it is the initial motive force that designs and plans every movement which takes place in every department of a progressive civilization.

* * *

THE CAPACITY OF MIND.—Mind is not material, and its circumference cannot be measured by material tape lines; its capacity is limitless for good thoughts, so there need be no fear of crowding them.

THE FAITH THAT IS VALUABLE.—Faith is our estimate of things unseen, and the most valuable faith is such a conception as agrees with our best reason, because our best reason should be accurate in its conclusions.

* * *

WHEN YOU ARE TIRED, YOU REST.—The duties of life are sometimes onerous and tiresome, but the mind should be always active in the formulation of good thoughts for the benefit of mankind, so that the moving car of progress may keep pace with an advancing civilization.

* * *

THE NATURE OF MAN.—Man has a complete nature which cannot be expressed by any single term or word, and embraces all the elements of both matter and mind, therefore the reason why philosophers have termed him a dual creature, being both material and spiritual.

* * *

THE PHILOSOPHY OF DEATH.—A knowledge of the ultimates is learning far beyond the possibility of reuognizing the death of one's body as the end of their life. Mind can generate thought as long as life lasts; hence the mind must be the real man or person.

* * *

THE SUNSHINE OF A GOOD CONSCIENCE.—Some people live gloomy lives, but the sunshine of a good conscience always brightens the path of life, so there is no danger of falling by the way.

* * *

TRUTH WHEN PERCEIVED CANNOT BE FORGOTTEN.—It is an old saying that "truth crushed to earth will rise again," but truth when perceived cannot be crushed or disfigured; it is like a diamond in its brilliancy, and can be discovered in twilight.

* * *

THE STARRY HEAVENS.—The beauty of the sky with its countless worlds of brilliant perfection, are conclusive arguments, proving an intelligent Creator who must have planned the length of their days, and the circle in which they should travel.

* * *

THE WEALTH OF POVERTY.—Poverty is a great blessing when it induces a person to secure the wealth of a well stored mind, because it is the only kind of wealth that is everlasting in character.

THE CLIMAX OF REASON.—If good thoughts are cumulative in character, the climax of reason consists in securing and assimilating all the good thoughts we can from every source.

* * *

THE POVERTY OF WEALTH.—When we consider that money is of no value unless properly used, we are ready to admit that unless used to develop a well rounded character, a person's wealth becomes like the poverty of nothingness.

* * *

CONTINUITY OF LIFE.—The life of man is continuous, and there is no time that he loses his consciousness, from his birth to the end of time, except when he is in his earthly condition of sleep.

* * *

KNOWLEDGE IS POWER.—In many of the sciences and departments of life, it would seem as though man must have reached the very pinnacle of perfection in knowledge, but not so, because out beyond and all around them are collateral and new facts not yet considered.

* * *

TRUE HAPPINESS.—A generous, open-hearted disposition toward others, always brings true happiness, because such a friend is always appreciated and happiness comes from making others happy.

* * *

WHAT IS THOUGHT.—A great deal might be said about the mind of man and its uses, but when the limit of our knowledge is exhausted, the mind remains an unexplored and unexplained realm where thought has its secret laboratory, the doors of which do not open to investigators.

* * *

POETRY AND POETS.—To honor the authors of our cheap verse so common everywhere with the title of Poet, is equivalent to naming the man or woman a mathematician who cannot perform the simplest propositions in multiplication or division; calling a person an astronomer who cannot point a telescope toward the north star, or explain the problem of ascertaining the distance of the sun; or equivalent to calling a person Professor of Botany, who cannot describe the genus of plants, dissect a flower or tell the difference between poison ivy and poke weed. What an immense chasm does this little word have to jump from the head of the sainted Whittier and others of his class, to the heads of the great host of so-called poets, who grind out their thoughts which have in them neither rhyme or reason.

DO YOUR OWN THINKING.—There is not a successful man living, or ever lived, who did not think and act for himself. A man may assimilate the best thought that comes to him from every source, but any attempt to be governed by the thoughts of another which do not agree with ones own thought results invariably in failure.

* * *

PUBLIC SCHOOLS —The public school system of America will result in a citizenship superior in mental attainments, to any the world has ever known. It is to be regretted that our public schools do not have as a part of their instruction manual training, so that all the scholars would graduate with some useful occupation, and thus be fitted to provide for the necessaries of life.

* * *

THE ERRORS OF LIFE.—Life is a condition in which we have every opportunity to think right or wrong, and it is to be regretted that so many people seem inclined to think wrong on almost every subject, because all the errors of one's life are but stumbling blocks in the way of reaching that perfection which should be the ambition and aim of every person.

* * *

A CYCLONE OF TRUTH.—It is not usual for truth to reach us, except in small quantities, at a time, but occasionally the process is varied and it seems as though it came to us in overwhelmingly large quantities, so abundantly that we are led to compare it to the rushing of a mighty wind or cyclone, that to all appearances blows away every error, and we are more than likely at such times to believe that we possess all the truth we shall ever need. It is proper for us to remember that a finite mind is not capable of comprehending all truth, therefore we are perfectly safe in being receptive to good thoughts from every source.

* * *

TRUTH OF LIFE —Man's average life is about thirty-three years; in saying this we refer only to his physical life, or the life of his body, but man is a dual creature, and while his body may die, his real life or mind cannot die, because it is not a substance capable of death, but is rather an ethereal essence, imponderable, indestructible, and everlasting in its inherent life.

* * *

THE ULTIMATE OF MAN.—It must be said that everything must continue to exist in some form, but man must continue to exist in his personality as man, not because he wishes it or because he is worthy, but simply because in the "nature of things" it must be so.

SUGGESTIVE ESSAYS

. . . On Various Subjects . . .

BY

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"Suggestive Essays on Various Subjects, by "Ormond." In a dozen short chapters "Ormond" presents his views on "Creation vs. Evolution," "The Creation of Man," etc. He regards the doctrine of special creation as more rational than that of evolution as taught by Darwin and others of the naturalistic school of thinkers. He takes a spiritual view of life and destiny. Just what a spiritual life is, he says, we are not supposed to know, but we can readily believe that it is in every way suitable for man's condition as a spirit.

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Under the comprehensive title of "Suggestive Essays on Various Subjects," a clever writer who veils his identity under the pseudonym of "Ormond," attacks the Darwinian theory of evolution. He appends some essays on the "Life of Man," "The Pleasure of Life," etc. Students of metaphysics will find the book interesting.—*Detroit Journal.*

"Suggestive Essays on Various Subjects." These essays are scholarly in their construction and philosophical in their treatment. Space will not permit us to enlarge upon the writer's opinions beyond the quotation of a few paragraphs.—*Christian Cynosure*

These essays are written in a beautiful spirit. It is my candid opinion that no one can read them without obtaining light on many a knotty problem of this life and the next, and certainly not without the conciousness of a benediction.—Joseph Adams, Editor *Chicago Truth Gleaner.*

The following quotation is from a letter received from Mr. O. M. Babcock, author of "Cosmonics," a work which should find a place in every library:

"Last evening I completed reading your 'Suggestive Essays' with profound gratitude for the opportunity thus afforded me of reaching the end of all suspense over questions of which they so fully treat, and which have exercised my mind in deep study for many years. The many tortuous roads by which I have endeavored to ascertain the ultimates of human research in these matters, enable me to appreciate the *straight* and *narrow path* through which you have led me so directly to logical conclusions, by bridging the chasm of doubt which up to this time has intervened."

From M. C. C. CHURCH, Parkersburg, W. Va.

I have read "Suggestive Essays," and was much interested in the subjects discussed, some of which are on new lines and should find many interested readers.

ESSAYS ON PROFOUND SUBJECTS.

A dozen essays on various sober subjects, such as "The Creation of Man," "Faith of the Ages," "The Philosophy of Mind" and such, is a clever pamphlet written by one who calls himself "Ormond." The essay on "The Creation of Man" contains one of the most optimistic suggestions one remembers to have heard or read in the way of argument (p. 25) "The Wealth of a Well Stored Mind," one of the papers, is a really valuable disquisiton on the lasting advantage of that amassing which the loss of a fortune cannot sweep away.—*Chicago Herald*, June 30, 1894.

From Rev. Wm. Henry Holmes, Chicago, Ill.:

"Suggestive Essays on Various Subjects," by "Ormond," came to my hand this morning. I opened the book with the purpose of reading only a page or two then, but found no place to stop until the last page was finished. The book might be called, not improperly, a meditation, The line of thought is easy and natural, and the style conversational. There is no attempt at dogmatism or close and technical argument. The author does not assume to be a philosopher, or attempt to lead his reader into mists and mysteries. He writes as one might speak to you face to face. He is an evolutionist who holds to creation with strong argument; or a creationist who admits evolution. But his idea of evolution differs materially from Darwin. Man is a dual being created and not evolved, possessing as he came from his Creator all the elements from which the present man has been developed. He believes development will continue not only during this life in the body, but that the essential man—the spirit—will continue to progress after the body has returned to dust. He holds that things as they now appear were, "in the beginning," created from that which "was without form and void."

The book is full of suggestions All will not agree with him at every point; and this he does not expect or ask. But the thoughtful, especially the speculative, will be entertained and pleased with these pages Those who have been perplexed by the general teaching concerning evolution will find something here to help them. The argument on page 62 is decidedly happy:

"The law of evolution must be continuous in i s working, so that if man came from the lowest form of animal life up through the different species, he must in the very nature of things continue to change his structure, until he ceases to be a man and commences to be something else."

I have read with great pleasure and interest your "Suggestive Essays," and am highly pleased and delighted with your views so clearly and forcibly expressed. I especially approve of your theory of creation as stated on pages 12 and 13.

Adam Miller, M. D., 172 Ashland Boul'd, Chicago.

From Rev. C. E. Mandeville, D. D., Pastor,
6410 Stewart Avenue, Chicago, Ill.

"Suggestive Essays" by "Ormond," will be found both interesting and instructive to those who enjoy treatises on "Creation vs. Evolution"—"The Creation of Man," "Faith of the Ages," etc. They are written in a clear and easy style, are comprehensive and sound, and full of suggestive thought. A careful perusal of these essays will richly repay the reader.

Suggestive essays on various subjects included in the controversy of Creation vs. Evolution, by "Ormond," offer a number of new arguments which those interested in the discussion will be glad to see. His arguments are in favor of holding fast to the theory of a special creation.—*Boston Courier*, June 24, 1894.

From JOHN K. HALLOWELL, ESQ.,
Room 1534 Masonic Temple, Chicago, Ill.

Having been a student all my life of the laws of nature, and particularly in the branch known as Practical Geology, the little book "Suggestive Essays," by "Ormond," expresses in most simple but comprehensive language the truths that I feel I have learned, particularly in reference to evolution

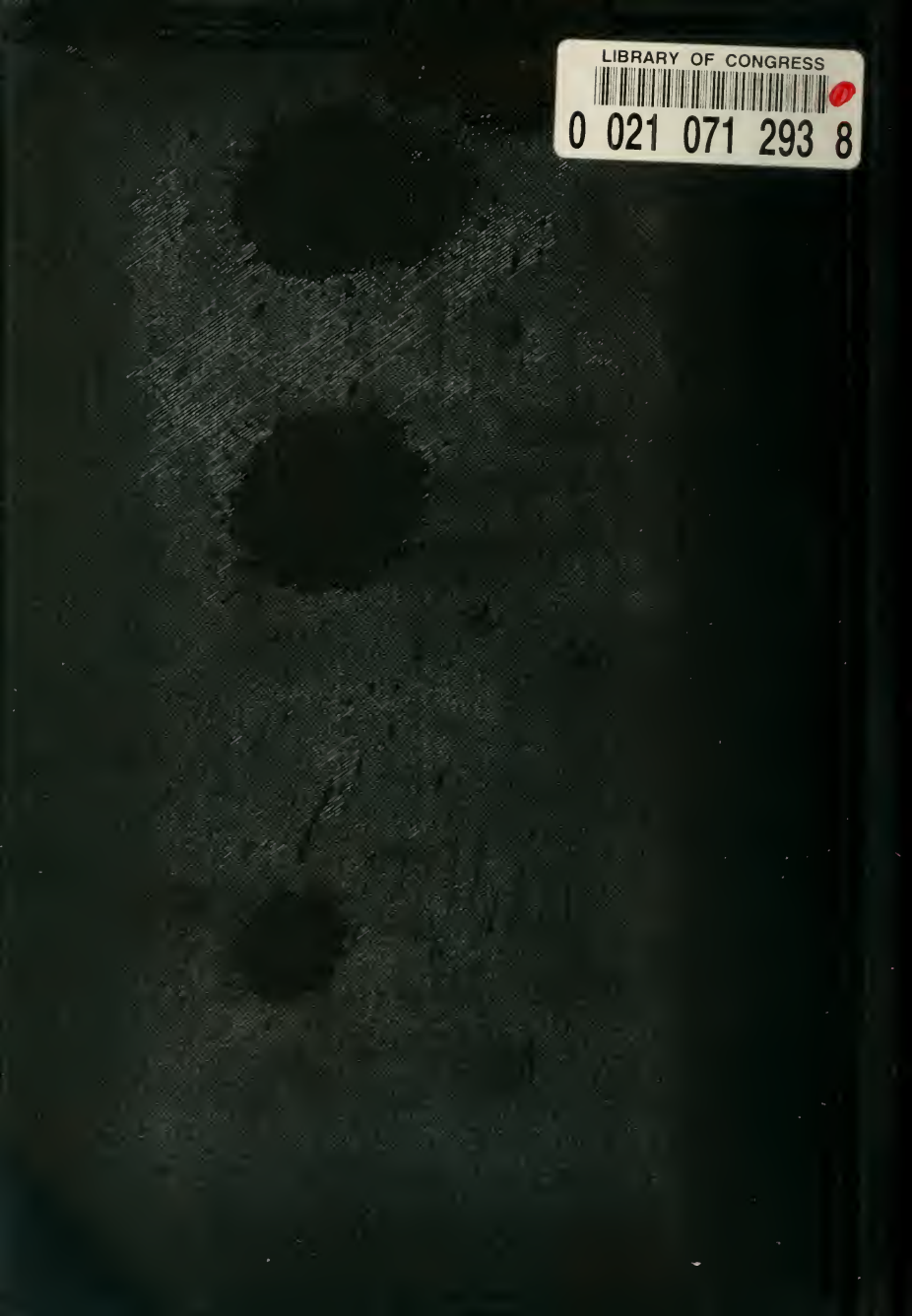
In the other direction where possibilities of a future life are commented upon, I am sure I am only voicing the feeling of every reader when I say all of that is reasonable, logical, and must be true. I sincerely hope "Ormond's" light will continue to shine, and that we will have more from him.

From D HARRY HAMMER, ESQ., Chicago, Ill.

It was with more than usual interest that I read the "Suggestive Essays," by "Ormond." The ideas and thoughts therein expressed, when comprehended, understood and followed, will ease the mind of man of many burdens, cause the clouds of doubt to disappear, and rear the light of hope and safe eternity beyond the tomb.

These essays show creation simple, faith in Christianity well founded, existence natural and progressive, and life an object here and hereafter. These articles deserve the perusal of the thinking world.

"WHAT ORMOND THINKS" on other subjects is now in the hands of printer, and will soon be on sale.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